

MEMORY, EGO AND SELF-EXPERIENCE

feeling or the accompanying action, or he may observe what he becomes and reflect on it, with this seeing or perception in his mind "I am angry". In the former case the subject or mental person, the act of conscious self-experience and the substantial angry becoming of the mind which is the object of the self-experience, are all rolled up into one wave of conscious-force in movement; but in the latter there is a certain rapid analysis of its constituents and the act of self-experience partly detaches itself from the object. Thus by this act of partial detachment we are able not only to experience ourselves dynamically in the becoming, in the process of movement of conscious-force itself, but to stand back, perceive and observe ourselves and, if the detachment is sufficient, to control our feeling and action, control to some extent our becoming.

However, there is usually a defect even in this act of self-observation; for there is indeed a partial detachment of the act from the object, but not of the mental person from the mental act: the mental person and the mental action are involved or rolled up in each other; nor is the mental person sufficiently detached or separated either from the emotional

becoming. I am aware of myself in an
angry
becoming of my conscious stuff of being
and in a
thought-perception of this becoming: but
all thought-
perception also is a becoming and not
myself, and
this I do not yet sufficiently realise; I am
identified
with my mental activities or involved in
them, not
tree and separate. I do not yet directly
become